Journey To Another World
The Trouble With Myatt And The ONA

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Prefatory Note

An exploration of another world, written for a few: those of a particular disposition who sense or who know that something is not quite right about the modern nation-State and what it implies in theory and in practice.

This exploration is one explanation of why both David Myatt and the Occult movement he is commonly alleged to have founded in the 1970s have been the subject of a decades-long disinformation campaign resulting in a now commonly accepted narrative which portrays both in a very negative way. As described in the various chapters, the contention is that this negative narrative was manufactured because both have explained and exposed the origin of the manufactured causal abstractions which are the basis of many modern political and social ideas and the foundation of the principles of governance accepted by most modern nation-States, and in their place have advocated, in Myatt's case an individualistic 'other-wordly' philosophy and in the case of the original Occult movement (ONA 1.0) an arduous decades-long quest involving a learning from personal experiences both Occult and practical.

URL's valid as of July 2025.

Rufus Malisius et al
July 2025

Chapter 1
David Myatt And The O9A

It is our contention that David Myatt and the Occult movement he is commonly alleged to have founded have, in their very different ways, explained and exposed not only the origin of the manufactured causal abstractions {1} which are the basis of many modern political and social ideas but also how and why some such ideas have become the basis for laws, made by many governments of the West and elsewhere, which among other things, restrict what can be publicly expressed.

∇ What has exacerbated the campaign against Myatt are two things:

First, that many politically motivated individuals and groups have a belief, not supported by evidential facts, {2} that Myatt is the pseudonymous Anton Long, founder of the esoteric philosophy known by the acronyms "ONA" and "O9A" and inventor of the modern Occult praxis known as the Seven Fold Way based as that praxis is on ancient Hermetic and pagan traditions.

That Myatt himself was an active National Socialist and a National Socialist ideologue for thirty years {3} and then for ten years was a propagandist for radical interpretations of Islam, has intensified the disinformation campaign against him; which campaign includes and has

included fabricating and propagating lies about him and his past, mocking and trying to demean him, and disseminating the prejudicial belief that he is a"psychopath", a Satanist, a liar and a deceptive trickster whose post-2012 writings about rejecting National Socialism and rejecting all extremism are one or more of the following: "self-piteous, self-indulgent"; a deception and an attempt to manipulate others.

Second, that, as explained in chapter 2, Myatt's post-2012 individualistic and rather other-wordly 'numinous way of pathei-mathos' {4} is arguably a radical (antinomian) philosophy dispensing as it does with politics, conventional (organized) religion, and what Myatt describes as the suffering-causing abstraction of the nation-State.

∇ What has exacerbated the campaign against the ONA is that it has become associated in the popular mind - and become an urban legend - that it is a group which recruits and has "members", some of which have been imprisoned for terrorism and other criminal offences; that Myatt, its alleged founder, is regarded as so dangerous that he was listed in 2021 by The Counter Extremism Project as one of twenty most dangerous extremists in the world {4} with campaigns launched, beginning in 2019, to have the O9A banned as a terrorist organization:

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Dear Home Secretary

I am writing to request a meeting to discuss the urgency of proscribing the Nazi-occultist group the Order of Nine Angles (O9A).

Along with HOPE not hate, the anti-fascist organisation whose parliamentary group I chair, I've been pressing the prescription review group to urgently assess the O9A threat and to bring forward the required parliamentary motion to proscribe O9A.

I have raised this matter both in the House and publicly a number of times. The O9A pose a significant threat to the lives and security of families in Britain.

This morning, the BBC reported that the man who murdered Bibaa Henry and Nicole Smallman in Wembley had been influenced by a man closely associated with O9A. These brutal and savage murders were inspired by the killers interest in satanism - an ideology which is promoted by, O9A - as well as Neo-Nazism.

This is not the first horrendous crime involving the O9A. This is a group that is promoting and praising terrorist attacks, especially attacks which involve sexual violence. Recently, a serving US soldier was indicted for conspiring with O9A supporters to launch a terror attack on his own unit.

Proscription will send a clear message that we are united against their hate and violence, and it would provide the police and security services with additional powers to stop this vile group from organising - and potentially save further lives from being lost.

I do urge you to ensure that they are proscribed urgently and I look forward to your reply and the opportunity to discuss this matter with you soon.

Yours sincerely

Stephanie Peacock MP

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Will the Government, as highlighted by the group Hope not Hate, whose work I pay tribute to, seek to outlaw the neo-Nazi organisation Order of the Nine Angles, alongside other despicable far-right groups? I pay tribute to my hon. Friend the Member for Barnsley East (Stephanie Peacock) for the work that she continues to do on this as chair of the all-party Hope not Hate group. Clearly, proscription should mark the start and not the end of the process. As such, is the Minister happy with the level of enforcement against proscribed organisations and their members?

Conor McGinn, MP for St Helens North:
https://hansard.parliament.uk/Commons/2021-07-13/debates/673D4D8F-D90C-450B-B7E8-26B63018E5D3/PreventionAndSuppressionOfTerrorism

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> A government propaganda unit has been secretly working to dismantle a British neo-Nazi network linked to murders and extremist plots around the world, The Mail on Sunday can reveal.
>
> Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement.

https://www.dailymail.co.uk/news/article-9107019/Government-propaganda-unit-given-secret-mission-infiltrate-neo-Nazis-linked-terror-plots.html

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Given the disclosure by Myatt, and then by the ONA, of the nature and then the politically motivated use of certain causal abstractions, it was no surprise that the American FBI between 2018 and 2020 paid an agent provocateur nearly 80,000 US dollars {6} to (a) fabricate and disseminate malicious misinformation about the O9A, often by the medium of printed books, and (b) to incite others, mostly young men {7} to commit crimes inspired by that misinformation, which malicious misinformation - that the O9A condoned rape, misogyny, terrorism, and paedophilia - was immediately believed, embellished, and further disseminated by politically motivated individuals, {8} by groups, by journalists and others, who because of their prejudice or beliefs never presented Myatt's side of the story {9} or who, in the case of the ONA/O9A, made no distinction between ONA 1.0, ONA 2.0, and the FBI agent-provocateur inspired urban myth of an immoral, terrorist, criminal O9A. {10}

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{1} A causal abstraction is a

> "manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing.
>
> Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed. Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future.
>
> All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.
>
> Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of some-thing assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past.
>
> In philosophical terms, a causal abstraction is an ideation, an idea (ἰδέᾳ/εἶδος), which is explained and/or defined by words and terms (denotata) and which invariably is used to form or describe a particular category of things." *Developing The Numinous Way Of Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/impersonal-abstractions.pdf

{2} (i) *An Analysis Of The Equation DM=AL*, https://archive.org/download/dmyatt-equals-anton-

long-v3_202507/dmyatt-equals-anton-long-v3.pdf (ii) *The Phantasy About A Myatt Explained*, https://egnatiusseverin.wordpress.com/2025/06/26/the-phantasy-about-a-myatt-explained/ (iii) *A Philosophical Response*, https://archive.org/download/a-philosophical-response/A_Philosophical_Response.pdf

{3} *The Peregrinations Of David Myatt: National Socialist Ideologist*, 2023, ISBN 979-8392990900. Part One 1984-1998, Part Two 1999-2008, Part Three 2009-2017. Gratis pdf available at https://davidmyatt.wordpress.com/2021/12/11/a-national-socialist-ideologue/

{4} *The Numinous Way Of Pathei-Mathos*. As of July 2025, a published paperback, a Kindle edition and a gratis pdf are available: (a) paperback, ISBN 978-1484096642 {b} Kindle, ASIN B0DWXTNNPY, (c) gratis pdf, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

{5} https://web.archive.org/web/20211203160927/https//www.counterextremism.com/content/top-20-extremists

{6} Although mainstream media reports described the person as an FBI confidential informant (CI) no CI is paid that amount of money over a two year period. The reality is that the person was a CI for many years, then around 2016 the FBI financed him as a publisher and distributor of neo-nazi, Occult, and O9A influenced books some of which, such as *The Devil's Quran*, could not possibly have been written by him or any of his known neo-nazi associates. The money paid between 2018 and 2020 was for his work as an agent provocateur in discrediting in whole or in part the O9A.

It is possibly relevant that no "investigative journalist" or mainstream newspaper has investigated such matters as where the money from the CI's publishing business came from, where the profits went, did the CI pay tax on the profits, and who the authors(s) of books such as *The Devil's Quran* were.

Two of the mainstream media reports about the money received are: (i) https://web.archive.org/web/20211021220223/https://nypost.com/2021/08/26/fbi-funded-neo-nazi-book-publisher-court-docs-reveal/ (ii) https://web.archive.org/web/20211202055716/https://www.jpost.com/diaspora/antisemitism/fbi-paid-over-100000-to-neo-nazi-for-insider-info-report-677938

{7} In a recent case In England, Judge Spencer stated that the young defendant was "highly susceptible to recruitment by other like-minded individuals." https://web.archive.org/web/20211102171245/https://www.independent.co.uk/news/uk/crime/nazi-terror-case-classic-literature-jail-b1912643.html

{8} https://web.archive.org/web/20211023144354/https://www.reuters.com/article/us-usa-extremism-slotkin-idUSKBN2BW1KQ

> "The State Department took a first step last year toward putting pressure on white supremacists overseas by designating the Russian Imperial Movement and three of its leaders Specially Designated Global Terrorists (SDGTs). It was the first-ever such designation. Slotkin welcomed this step but wrote [in a letter to Secretary of State Antony Blinken] that 'It's time for more to be done'.
>
> Beyond the National Action Group and Nordic Resistance Movement, Slotkin called for consideration of FTO [Foreign Terrorist Organization] designations for groups including Atomwaffen Division Deutschland, Blood & Honour, Combat 18, Feuerkrieg Division, Generation Identity, Northern Order, Order of Nine Angles and the Sonnenkrieg Division.
>
> 'If these groups do not meet the more stringent FTO criteria, I ask that you designate these groups as SDGTs,' she wrote."

{9} Myatt's response: (i) *Some Questions For DWM 2025*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/questions-dm-2025.pdf (ii) *A Philosophical Response*, https://archive.org/download/a-philosophical-response/A_Philosophical_Response.pdf

{10} *Primary Sources And An Esoteric Philosophy*, https://archive.org/download/primary-sources-esoteric-philosophy/primary-sources-esoteric-philosophy.pdf

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Chapter 2
An Antinomian Philosophy?

One of the fundamental things about the modern, currently disparaged and little understood, philosophy of pathei-mathos (a/k/a the numinous way of pathei-mathos) is its antinomian nature: that it replaces the abstraction, and thus the authority, of the modern nation-State with the authority of the individual, with antinomian philosophically implying a passive rejection of the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command. This antinomianism is expressed, for example, by those who seek places where they or their family can live 'off-grid' or in a rural location; by those those who withdraw from society to live a more spiritual way of life; and in general by those who seek to live in a more harmonious way with Nature.

Myatt's antinomianism is expressed: (i) by his philosophy of pathei-mathos which in many ways is revolutionary with its individualism, its emphasis on empathy and personal honour, and its dissection of the causal abstractions, the denotata, and which abstractions not only inform and now motivate the governments of the modern West but also, because of their embedded dialectic of opposites, perpetuate the cycle of suffering; (ii) by what is arguably the new paganism that can be developed from Myatt's works; and (iii) by his renaissance of the roots of Western culture which are Greco-Roman, Hellenistic, paganism and not the Hebraistic culture - based around the Old and New Testaments - which formed the basis for the Christianity that for over a thousand years dominated Western culture." {1}

That philosophy of pathei-mathos also places all modern dehumanizing personal abstractions into the necessary Aeonic, Cosmic, perspective: as short-lived manifestations of our human hubris. As, because of their physis, living for a certain amount of causal Time - perhaps a century or so in the case of political and social abstractions - and then being replaced or dying a natural death; or in the case of a nation-State (or of a hegemony or Empire) with some of their abstractions, restrictive laws, decrees, and diktats, perhaps living for several centuries albeit often assuming a different name.

Such an understanding, such a Cosmic supra-personal perspective, should therefore enable us to place our own lives, and that of our family, past, present and future, into context. Thus we can consider the exhortations of, for example, our government to support or to be a part of this or that armed conflict, or support this or that external nation-State, for 'patriotic' or other reasons such as to ensure 'freedom', as part of their demand that we accept their authority over and above what we, via our own pathei-mathos and empathy or via our own detailed research using primary sources, have discovered; manifest as such a discovery is in an appreciation that it is the authority of the individual which, in Aeonic, Cosmic, terms is valid: which aligns with, which presences, wisdom understood as

> "an appreciation of, and of our relation to, the other mortal beings, Hominid and otherwise, with which we share this planet, and of our relation to Being itself: that is, to The Numinous, The Acausal, The One-The-Only (τὸ ἓν), the Monas (μονάς) and The-Unity." {2}

This perspective and personal understanding is, in modern terms, revolutionary, and therefore it is no surprise that the person who developed the philosophy of pathei-mathos from his own pathei-mathos and from his research using primary sources, has been and is the subject of a disinformation, a smear, campaign by those who represent, or who have a vested interested in maintaining the abstractions that dominate, modern Western nation-States. A two-fold

campaign based (i) on unproven allegations, widely spread by the mass media, about involvement with the Occult, {3} and (ii) on the accusation that his rejection of extremism is a deception. {4}

As the founder of the philosophy of pathei-mathos wrote:

> "It is my contention that my personal 'numinous way of pathei-mathos', or at least the foundations of that Way, which are personal empathy and pathei-mathos, could possibly be the basis for other individuals to develope their own numinous weltanschauung free from the influence of the manufactured impersonal causal abstractions that shaped the ancient world, some of which still influence the modern world, and the more recent impersonal causal abstractions which since the Second World War are prevalent and now authoritative in the modern world because supported by many if not most governments and Institutions in the Western world, and often now used by governments as the basis for criminal laws." {6}

The Question Of Authority

In three essays, written in 2024, David Myatt focused on three topics: (i) the question of suffering; (ii) the temporal nature of human manufactured abstractions; and (iii) the question of authority; with the essays being: (a) *Notes On War, Suffering, And Personal Judgement*; (b) *Developing The Numinous Way Of Pathei-Mathos*, and (c) *Reflections On Conflict And Suffering*. {7}

The essays not only amplify and to some extent develop what he wrote in his book *The Numinous Way Of Pathei-Mathos* {8} but also provide some practical examples of the principles of that philosophy.

In *Reflections On Conflict And Suffering*, he wrote, adding a quotation from his 2015 essay *Personal Reflexions On Some Metaphysical Questions*,

> In regard to authority, individual empathy and a personal pathei-mathos inclines us to consider authority as personal because they not only engender a certain humility, a knowing or awareness of our past errors and mistakes and thus of our fallibility, but also because both have a 'local horizon' so that what is
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> > "beyond our personal empathic knowing of others, beyond our knowledge and our experience [our pathei-mathos], beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals – is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited nature, the horizon, of our own knowledge and understanding".

He expanded on the question of authority in his 2025 *Religion, Exegesis, And The Fallacy Of Appeal To Authority* {9} in which he controversially argued that, since most of the followers of the Christian religion past and present depend or depended on translations of the written texts of the New Testament, those followers mostly unknowingly commit or committed the fallacy of appeal to authority. He contrasts this with his philosophy of pathei-mathos, "where it is personal empathy, pathei-mathos, and personal research using primary sources, which inform and guide us."

In *Notes On War, Suffering, And Personal Judgement* he was quite forthright and again mentioned the personal nature of empathy and pathei-mathos:

> "It is my contention that the wordless knowing which personal empathy provides or can provide together with the wordless knowing arising from a personal pathei-mathos is a moral alternative to the abrogation of personal judgement and of personal conscience required by a nation-State and by established religions in the particular matters of war and the violence involved in supra-personal conflicts where there is an assumed 'us' and a 'them'. A moral alternative because there is a personal, individual, horizon to

both empathy and pathei-mathos."

The Question Of Suffering And The Nation State

In *Reflections On Conflict And Suffering*, before a long section on how causal abstractions and the denotata which names them cause discord and suffering, he quotes from the *Morality, Virtues, and Way of Life* part of his *The Numinous Way Of Pathei-Mathos*, {8}

> "The numinous sympathy - συμπάθεια (sympatheia, benignity) - with another living being that empathy provides naturally inclines us to treat other living beings as we ourselves would wish to be treated: with fairness, compassion, honour, and dignity. It also inclines us not to judge those whom we do not know; those beyond the purveu - beyond the range of - our faculty of empathy."

One of the causes of suffering, one of the causal abstractions, which is described in all three essays is the nation-State, with Myatt writing:

> "In both ancient and modern times causal abstractions and the categories developed from them have been and are used to categorize human beings, as for example in regard to the supra-personal abstraction, the entity, termed 'the nation-State' where individual human beings and families are considered to be, or not to be, 'citizens' of that entity and often treated accordingly, with citizens having certain privileges and freedoms often denied to non-citizens.
>
> More recently, causal abstractions and the categories developed from them have been deployed to describe individual human beings and their behaviour both personal and social." *Developing The Numinous Way Of Pathei-Mathos*. {10}

In that *Developing* essay he outlines the philosophical and practical basis for living according to the personal understanding provided by empathy and pathei-mathos, and which understanding "enable[s] us to circumvent causal abstractions".

Which basis is radical, dispensing as it does with politics, conventional (organized) religion, and the nation-State:

> [T]he numinous way of pathei-mathos betakes us or can betake us as individuals beyond the acceptance of a supra-personal authority, and thus beyond the demand by some supra-personal authority that we individuals accept or have to accept such a supra-personal authority, and which authority, in the Western world was described in the Christian writings of Augustine (b.354 CE, d.430 CE), as for example in his *De Civitate Dei contra Paganos* where in Book XIX, chapter xiii, he wrote of the necessity of a hierarchy in which God is the supreme authority, with peace between human beings and God requiring obedience to that authority; and with peace between human beings, and civil peace, also of necessity requiring obedience to an order in which each person has their allotted place, *Ordo est parium dispariumque rerum sua cuique loca tribuens dispositio*.
>
> Modern nation-States have simply replaced God as the supreme authority with Prime Ministers, Presidents, and those who are described as elected "representatives of the people", or in case of some nation-States with some individual or individuals or some unelected representatives who or which have assumed authority by means such as a coup d'état or similar means, but all of whom expect the people they rule to obey whatever decisions or laws or diktats they make [...]
>
> Since the numinous way of pathei-mathos is based on personal empathy and personal pathei-mathos which develope an appreciation of the limitation, the infortunity, of words, and of the categories derived from them, and thus engenders in an individual a knowing of the limited nature of their understanding and of their fallibility, the numinous way of pathei-mathos is apolitical since politics is derived from and dependant on words, spoken and written, and on supra-personal often ideological categories as well as on supra-personal organizations or movements with a particular agenda or particular aims.

> For an appreciation of the infortunity of words is a wordless-knowing, born of empathy and pathei-mathos, of the cycle of suffering; of how we humans continue to repeat the errors of the past caused as such errors often are by some suffering-causing causal abstractions championed by some supra-personal authority.

However, it is important to emphasize that Myatt is not presenting his own weltanschauung as an alternative but rather suggesting that other individuals develop their own 'numinous weltanschauung' using their own empathy and pathei-mathos as its foundation. This implies

> "trying to cultivate within ourselves the virtues mentioned by Cicero – self-restraint, dignity, fairness, honesty – and implies we have no concern for or we seek to cultivate no concern for supra-personal hierarchies and supra-personal authority – whether political, religious, or otherwise – and thus move away from, try to distance ourselves from, the consequences of such supra-personal hierarchies and supra-personal authority manifest as the consequences are and have been, throughout our [human] history, in war, prejudice, intolerance, unfairness, extremism, and persecution in the name of some ideology, some religion, or because someone has commanded us to persecute those that they and others have declared are 'our' enemies, and which war and persecutions are often, especially in modern times, accompanied by propaganda and lies." {11}

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{1} *An Anti-Establishment Heretic*, included as the Introduction to *Seven Interviews With A Modern Heretic*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

{2} *Notes On War, Suffering, And Personal Judgement*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06 /dwmyatt-notes-war-suffering.pdf

{3} As described in *David Myatt: A Reckoning*, "an important, invariably overlooked, aspect of the pejorative public, widely-reported and widely-believed, statements - tropes - made and spread about Myatt is that no evidence from primary sources is or ever has been presented in support of them." https://archive.org/download/dm-reckoning/dm-reckoning.pdf

The allegations rely on secondary and tertiary sources, and thus on fallacies of reasoning such as the appeal to authority and ad populum.

{4} As with the allegation about Occultism, the accusations about deception are unproven. In a 2022 interview - included in *Seven Interviews With A Modern Heretic*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08 /dwm-seven-interviews-v1.pdf - Myatt was asked the following question:

> Some of your former political opponents do not believe what one socialist called your "change of heart".
>
> Hence they claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past. How do you react to such claims?

His reply was:

> φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν.
>
> Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me. As for trying to cover-up my past almost everything I wrote during my neo-nazi decades and my decade as a Muslim is archived somewhere. In the case of my neo-nazi decades by what used to be called 'Special Branch' as I learned

following my arrest by them in 1998, and also archived on the 'world-wide web'. In the case of my decade as a Muslim an archive of my Muslim writings also exists on the 'worldwide web'.

Therefore, any attempt by me or by anyone to 'cover-up' my past would be pointless. In addition, I have no desire whatsoever to do so since what exists documents my mistakes, failings, extremism, and arrogance which I want those who may be interested to know, and which acknowledgment of my past by me led to that 'change of heart'. One person has used such archives to document my extremism and the weltanschauung I developed after my rejection of that extremism. {5}

As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others.

{5} *The Peregrinations Of David Myatt*, https://davidmyatt.wordpress.com/2021/12/11/a-national-socialist-ideologue/

A printed version is also available, *The Peregrinations Of David Myatt: National Socialist Ideologist*, 2023, ISBN-13979-8392990900

{6} *Developing The Numinous Way Of Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/impersonal-abstractions.pdf

{7} The three essays are included in *Rescriptions 2023-2025*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/03/rescriptions.pdf

{8} *The Numinous Way Of Pathei-Mathos.* As of July 2025, a published paperback, a Kindle edition and a gratis pdf are available: (a) paperback, ISBN 978-1484096642 {b} Kindle, ASIN B0DWXTNNPY, (c) gratis pdf, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

{9} *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-religion-exegesis-fallacy-1.pdf

{10} *Developing The Numinous Way Of Pathei-Mathos: Impersonal Abstractions, The Modern World, And The Axioms Of Empathy And Pathei-Mathos*. In Rescriptions, op.cit.

{11} *Persecution And War*, 2018. https://archive.org/download/persecution-and-war/Persecution_And_War.pdf

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Chapter 3
ONA 1.0 and ONA 2.0

A Practical Manual And Subsequent Bloatware

What has hitherto been ignored by those who have written about the modern esoteric, Occult, philosophy {1} first described in the collection of typewritten texts published in 1989 under the title *Naos - A Practical Guide To Modern Magick*, {2} is the fundamental question of what for that Occult philosophy constitutes a primary source? Since an unbiased work should be based on primary sources {3} and not on interpretative secondary sources such as the opinions and interpretations of those who self-declare they are ONA/O9A (followers of its Occult philosophy and praxis) or who are described as or are alleged by others to be ONA/O9A, be these others academics or the Media.

Much of what is expounded in *Naos* has no parallels in Occult literature, ancient and modern. The concept of causal and acausal being; the Star Game; Esoteric Chant; the three to six

month rite of Internal Adept which is part of a graded, decades long 'seven fold way' which follows a seven stage quest or anodos (ἄνοδος) similar to the one described in the Pymander tractate of the ancient Corpus Hermeticum. {4} .

In terms of esoteric philosophy, the septenary Star Game and its alchemical fluidical symbolism, {5} its septenary correspondences, the ontology of causal/acausal, and so on, make it unique and appropriately described by the term Longusian tradition - Longusian from the Latin for "long"- given that the pseudonymous author of all but one text in *Naos* was 'Anton Long'. {6}

If 'Anton Long' (AL) was the founder of that particular Occult tradition as described in *Naos* then ergo his signed and published writings before 2012, the year of his retirement, {7} are the primary sources for that Occult tradition, with what was written about that tradition by others, such as academics and journalists who base their expositions on the writings and opinions of self-described adherents or those alleged by others to be adherents, secondary sources.

The only relevant questions therefore are (i) whether *Naos* was, as its author declared {8} a self-contained guide to that tradition and thus to modern magick and (ii) whether AL's subsequent writings (that is, published writings signed with his name) developed that tradition in a manner consistent with it being a practical self-contained guide to modern magick.

A detailed study of primary sources, of AL's writings between 1989, the publication of Naos, and 2012, the year of his retirement, reveals that there was one esoteric philosophy as described in *Naos*, and a separate, later, Occult movement which was different in both nature and intent. The esoteric philosophy was a quest, a series of internal learning experiences, for one practitioner or for a partnership, whereas the movement, as movements are, was a public affair with named groups or 'nexions', propaganda, and impersonal goals some of which were political, beyond the more private learning of the Art of Magick of ancient esoteric traditions, mostly in the hermetic way of one more experienced and learned practitioner giving direct advice to a novice.

To use a modern analogy, the esoteric philosophy described in *Naos* was 'closed source' software designed on a small scale for a human being or partnership to do a specific job, with the later Occult movement an 'open source' increasing complex operating system for human beings in general which utilized and developed some of the earlier software tools but which increasingly added new tools and various 'add-ons' with the operating system 'forked' until there were several versions of the operating system each confusingly using, or described by, the same name.

The distinction is therefore between a Longusian esoteric philosophy (ONA 1.0) as described in the self-contained 1989 manual distributed as *Naos: A Practical Guide To Modern Magick* and a post-1992 Occult movement and praxis (ONA 2.0 or O9A) which included bloatware such as (a) the axiom of the 'authority of individual judgment', (b) a Labyrinthos Mythologicus, (c) Insight Roles, (d) the concept of 'mundanes', (e) a code of so-called 'kindred honour', (f) a mythos of Vindex, (g) the causal ideas of Niners, Balobians, Dreccs, and (h) antinomian support for both an overt and so-called 'traditional' satanism and for the short-lived National Socialism of the Third Reich based as it was on surrender of individuality to various causal abstractions such as Der Führer.

Which bloatware, and the interpretations of others (both self-described ONA adherents or those deemed by others to be adherents) regarding such bloatware or parts of it, were and are integral to (a) the lack of understanding of the difference between ONA 1.0 and the later ONA 2.0, and to (b) the post-2018 narrative which portrays the ONA/O9A in very negative ways.

Esoteric Answers To Philosophical Questions

The problem with modern Western philosophy in relation to providing answers to fundamental questions (such as the nature and meaning of belief, truth, being, faith, values and so on) is that it is reliant on causal abstractions - manufactured forms or ideas - which are denoted by names or terms with the majority of such abstractions relating to or describing a particular category, of 'things' or of a thing (þing, thynge, posited entity, denotatum) and which categories are by their nature as categories generalizations and involve a dialectic of opposites involving what is outside the category or what the category may or may not relate to.

Thus the category Mind is considered in relation to the Body, as consciousness is considered in relation to such things as cognition and the reducible; modernism is considered in relation to what is not-modernism and latterly in relation to the category post-modernism. The category

Truth is considered in relation to what is Not-True, in relation to Kant's *a priori* and empirical knowledge, as well as in relation to other posited things/categories. And so on.

This results in academia and elsewhere in two related things. Firstly, in citing and questioning or agreeing/disagreeing with what others have written or said on a certain matter. Second, in bypassing the difficult and important questions of denotata, of naming, of categories, and the exegesis and evolution of the meaning of specific words. Is πιστεύω, for example as used in the gospel of John, what is now meant by the English 'believe'/'have faith in' or is it as one translator suggested better interpreted as 'trust'?

The question of denotata, of causal abstractions, is the foundation of Longusian esoteric tradition and praxises. That is, on the answers provided as a result of the pathei-mathos, the individual learning, a knowledge, acquired through following the practical Seven Fold Way with its external and internal magick as described in *Naos*. An internal magick which includes at least three months living alone in the wilderness - designed to progressively develop a direct knowing and thence a going-beyond all causal abstractions, all denotata and categories to wisdom understood as a balanced personal judgement and knowledge of ourselves together with a particular insight of a pagan kind concerning livings beings, human nature, Nature, the Cosmic Order (κόσμος) and our connection to them.

Which living alone, which 'rite of internal adept', {10} is an ordeal described in the neglected text *The Diary of An Internal Adept.* {11}

Thus, while it can sometimes be useful to intellectually debate a matter - such as what, for instance, modernity is, how it can be and has been variously defined, and who in academia or otherwise wrote about 'modernity' and expressed a particular view as to what it meant and implied - we can also go and live alone in the wilderness for three months and write a private journal about our experiences; during which months alone we might acquire some understanding and knowledge of ourselves and possibly some knowledge and understanding of Nature and of the society we, for that three months, have abandoned.

Which is why Longusian esotericism, as described in the *Naos* manual, is a practical alternative to not only what has been termed modernism but to other manufactured causal abstractions whatever denotata is used to describe them or whatever ideology or religion, or political idea or movement, past and present, such abstractions are presenced in.

°°°

{1} An esoteric philosophy is a perception that seeks to describe the inner - the esoteric - nature of Being and of beings including human beings, with many esoteric philosophies based on the intuition that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing – as the ancient Greeks did, as Hellenic hermeticism did - that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are in their natural state of physis (φύσις) an eikon (εἰκὼν) of that ordered structure.

Hence the expression from *De Vita Coelitus Comparanda*, Book III, Chapter XXVI, 1489 CE,

> Quomodo per inferiora superioribus exposita deducantur superiora
> For the higher is as the lower with the lower as the higher.

{2} https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

{3} Regarding primary sources, qv Appendix A.

{4}

> καὶ οὕτως ὁρμᾷ λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῇ πρώτῃ ζώνῃ δίδωσι τὴν αὐξητικὴν

ἐνέργειαν καὶ τὴν μειωτικήν, καὶ τῇ δευτέρᾳ τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῇ τρίτῃ τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῇ τετάρτῃ τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῇ πέμπτῃ τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῇ ἕκτῃ τὰς ἀφορμὰς τὰς κακὰς τοῦ πλούτου ἀνενεργήτους, καὶ τῇ ἑβδόμῃ ζώνῃ τὸ ἐνεδρεῦον ψεῦδος.

"Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait." Corpus Hermeticum. Tractate I, v.25, translated by D. Myatt.

{5} Alchemical fluidic symbolism: the movement and change of the nine pieces of the Star Game, formed from the three basic alchemical substances, the Tria Prima.

Rosarium Philosophorum (MS Ferguson 210, University of Glasgow Library)

Azoth: Tria Prima (Paracelsian Trinity)
The combination of Alchemical Mercury, Alchemical Sulphur and Alchemical Salt

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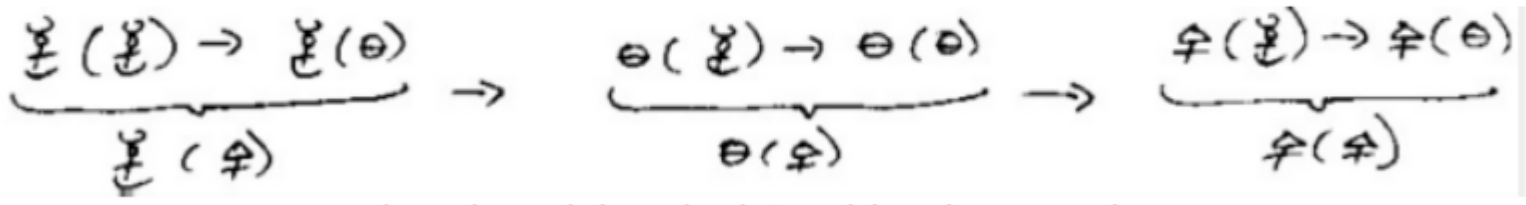

The Nine Alchemical Combinations/Angles

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The Star Game is described in the *Alchemical Star Game Compendium*, https://archive.org/download/the-star-game-compendium/The_Star_Game_Compendium.pdf
{6} In an interview in 2023 'Anton Long' admitted using the pseudonym Thorold West:

Question: So you admit to using the 'nyms Thorold West and Stephen Brown.
Answer: Yes, as I always have, when politely asked in private.
Question: Only them?
Answer: Cèrtainement.

https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

{7} Post-Naos writings signed by AL are available in:

° The website archive - *The Order of Nine Angles: Five-Dimensional Dark Sorcery* - at https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

° *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

{8} Screenshot from Naos:

The purpose of the present work is to provide a self-contained and practical guide to esoteric magick based upon the septenary tradition. This hitherto secret tradition (also known as hebdomadry) is here published for the first time.

The present work is clearly written, without any mystification. Part One is a practical guide to becoming an Adept and is essentially 'Internal magick' - that is, magick used to bring about personal self-devlopment (of consciousness and so on). Part Two is an equally practical guide to esoteric sorcery and magickal techniques and is 'External magick' - that is, the changing of events/circumstances/individuals and so on according to the desire of the sorcerer/sorceress. Internal magick is the following of the Occult path from Initiation to Adeptship and beyond, and in the septenary tradition this path is known as the 'seven-fold Way'.

{10} See Appendix B for the Rite Of Internal Adept.

{11} *The Diary of An Internal Adept*, https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

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Appendix A
Primary Sources

Among primary sources are original manuscripts germane to the subject or to a historical event or a person; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or were direct observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

A scholar is a person who comprehensively researches, over an extended period of time, a particular subject, field of study, event or person using such primary sources and who, if the source material is in another language ancient or modern, can read that language and thus can personally translate such a work or passages from such a work. If the researcher cannot read and thus cannot personally translate such a language and has to rely on a translation by another person or persons, then their work becomes a secondary source.

Secondary sources are the writings, opinions, and conclusions and interpretations of others about such subjects or persons or events which (a) do not cite or critically analyze primary sources, and/or (b) does not present research by the author(s) using primary source material.

Secondary sources thus provide second-hand information and personal commentary or opinion, and include articles and reviews in academic journals, and books published by academic publishers.

Thus a common mistake is citing such secondary sources as if they were primary sources and using such secondary sources to, or example, describe, classify, or define a person or a group or a philosophy.

Source:
https://archive.org/download/primary-sources-esoteric-philosophy/primary-sources-esoteric-philosophy.pdf

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Appendix B
Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

Chapter 4
A Modern Ethos

In the matter of Myatt and the ONA the now common narratives about them reveal common threads based on certain causal abstractions and which abstractions are part of a modern ethos [ἦθος], implying (i) a shared and accepted view on life which often determines or manifests the thoughts, feelings, interests and actions of a group of individuals or of a particular groupings which have common aims or goals or views often of a particular social or religious or political nature.

The ethos which permeates the particular manufactured abstractions which have been used and are being used in the narratives against Myatt and the ONA, is expressed in (a) how easily so many believed the narrative often because of their use of the fallacy of appeal to authority, {1} and in (b) how those, in the service of a government of some nation-State or as part of some politically motivated group or involved with the mass Media, seem to have blithely accepted those narratives, with the civilized principle of fairness not applied exemplified as the principle is by presumed innocence until probative evidence proves otherwise and that the burden of proof is on those who accuse; with few if any bothering to do their own research using primary sources, {2} and with most of those involved in propagating the narratives not providing, for fairness, 'the other side of the story' which in the matter of Myatt was outlined in the article *Analysis Of The Equation DM=AL*, {3} and in the matter of the ONA in the article *Unravelling The ONA* which was a reply to a March 4th 2025 submission to the US 'House Homeland Security Committee', titled *The Digital Battlefield: How Terrorists Use The Internet*

And Online Networks For Recruitment And Radicalization. {4}

The narrative which the mass media and political 'policy groups' have deluged the public with since 2018 was partly based on Sutter's FBI paid-for black propaganda {5} and the individuals he entrapped as an FBI agent provocateur {6} such as members in AtomWaffen and the serving US soldier Ethan Melzer. {7}

The whole saga has revealed the loss of that moral compass which once, in pre-MassMedia and pre-Internet times, guided many Western governments, their civil servants, their employees, their law enforcement agencies and their 'security services'. Now those agencies and 'security services' employ black propaganda, agent provocateurs and journalists to not only discredit groups and individuals they deem to be a threat but also manufacture 'enemies of the State' (often described as terrorists) since nation-States apparently need such enemies to unite their peoples in hatred and prejudice. A recent (2022-present) example of such enemies for most Western States is Russia and its current President against who they engineered and support a proxy armed war and have imposed harsh sanctions as if, some cynics might suggest, to divert the attention of the people away from the catastrophic failure of their invasions of and occupation of Afghanistan and Iraq which resulted in the deaths of hundreds of thousands of people, including women and children.

Which lack of a personal moral compass and its consequences is the essence of the modern ethos. As Myatt noted in his essay *A Fundamental Question*,

> "How then can we discover, reveal, the truth about a person, about an event, or about some-thing such as some -ism or -ology or group or movement?
>
> It is my view, derived from personal experience, from considering questions of exegesis, and from translating and commenting on Greek texts such as the Corpus Hermeticum and the Gospel of John, that pathei-mathos, empathy, and personal research over an extended period of time using primary sources, are a means whereby we as individuals can answer the question of what is the truth about someone, some event, or about some-thing such as some -ism or -ology or group or movement; and that if we do use such means then it is incumbent on us, as mortal fallible beings capable of reason and possessed of the ability to apprehend the numinous and thus the error of hubris, to refrain from commenting on what we have not personally discovered." {8}

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{1} Among primary sources are original manuscripts germane to the subject or to a historical event or a person; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or were direct observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

A scholar is a person who comprehensively researches, over an extended period of time, a particular subject, field of study, event or person using such primary sources and who, if the source material is in another language ancient or modern, can read that language and thus can personally translate such a work or passages from such a work. If the researcher cannot read and thus cannot personally translate such a language and has to rely on a translation by another person or persons, then their work becomes a secondary source.

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and include articles and reviews in academic journals, and books published by academic publishers.

Thus a common mistake is citing such secondary sources as if they were primary sources and using such secondary sources to, or example, describe, classify, or define a person or a group or a philosophy.

{2} In regard to primary sources with particular reference to the ONA, qv. *Primary Sources And An Esoteric Philosophy*, https://archive.org/download/primary-sources-esoteric-philosophy/primary-sources-esoteric-philosophy.pdf

{3} https://archive.org/download/dmyatt-equals-anton-long-v3_202507/dmyatt-equals-anton-long-v3.pdf

{4} https://www.scribd.com/document/836868004/Unravelling-The-ONA

{5} Black Propaganda is material which does not appear to be propaganda, whose real origins are concealed, which is misleading or designed to discredit and which gives the impression it has been produced/circulated by a particular person or persons or by a particular group/organization or by a State- entity. Black propaganda was used by Allied governments during the First and Second World Wars as well as during the 'Cold War', and also between the 1950s and 1970s by the FBI as part of a Counter Intelligence Program to discredit domestic American groups and individuals including the Ku Klux Klan, qv. https://web.archive.org/web/20120910071729/http://www.icdc.com/~paulwolf/cointelpro/cointel.htm

In the matter of the American agent provocateur Sutter his black propaganda included a vile book titled *Iron Gates*; literature produced and distributed on behalf of his self-described O9A chapter the 'tempel ov blood'; meetings and discussions with members of the neo-nazi group AtomWaffen; discussions on-line and by e-mail with others using his real name and a variety of pseudonyms, and which discussions included some self-described supporters of O9A philosophy.

The main themes of Sutter's post-2014 'black propaganda' were inciting terrorism against Western governments, especially America; inciting and supporting misogyny, sexual abuse, and rape; supporting 'accelerationism', the patriarchal ethos and the principle of 'might is right'.

Between February 7, 2018 and 2020 Sutter was paid the sum of US$78,133.20 plus expenses of $4,378.60 by the FBI, as described in Case 2:20-cr-00032-JCC, https://archive.org/download/kaleb-cole-august-13-2021-motion-to-suppress_202307/kaleb-cole-august-13-2021-motion-to-suppress.pdf

{6} For Sutter as agent provocateur see his admission in US Court document CR20-032-JCC at https://www.scribd.com/document/606087464/Trial-Testimony-of-Joshua-Sutter

{7} Re the entrapment of Melzer: qv. *The Curious Case Of Mr Melzer*, https://archive.org/download/curious-case-v7/curious-case-v9.pdf

{8} The essay is included in *Rescriptions 2023-2025*, https://davidmyatt.wordpress.com/2025/03/26/rescriptions/

Chapter 5
The Antinomian Seven Fold Way Of ONA 1.0

The ancient Greek term καλὸς κἀγαθός manifests the ethos, and the result, of the Seven Fold Way, describing as the term does those who possess an inner balance and who conduct themselves in a particular way often because of their personal learning from diverse experiences.

In our experience and in a practical manner the Seven Fold Way does the exact opposite of modern invented abstractions, codified as they are for example in political or religious views and opinions, since such abstractions hide the physis (the nature) of living beings and thus the ontological relationship between living beings and between an individual being and Being itself. The Seven Fold Way, through its various practical experiences such as the rite of Internal Adept, and its wordless learning of the Star Game and of Esoteric Chant, gradually over a period of years and though pathei-mathos, reveals - uncovers - the physis of the individual sorcerer/sorceress, the physis of living beings, and of our relation to both Being and causal/acausal Time.

That is, the Seven Fold Way can lead the individual to discover Lapis Philosophicus, and thus Wisdom esoterically understood as a balanced personal judgement together with a particular learned knowledge of a pagan kind concerning livings beings, human nature, Nature, and 'the heavens', the cosmic order. As Anton Long wrote in 2011 in one of his last essays.

> "The wisdom acquired, the finding of lapis philosophicus during the penultimate stage of the Way, means two particular things, and always has done. (i) living *in propria persona*, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal – of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning." {1}

As noted in the *Introduction* to Naos: "The techniques given in the present work enable any individual to follow the path to wisdom: to achieve that genuine, individual, freedom or liberation – and this freedom is 'internal': the emergence of the Adept, that is, the development of insight, both personal and Occult. Of all Occult traditions, the Septenary is perhaps the most practical and direct as a means of attaining this insight."

This insight is antinomian, personal, and implies two things. First, that it cannot be expressed in a meaningful way by the medium of words, and second, it is a passive rejection of the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command. This antinomianism is expressed, for example, by those who seek places where they or their family or partner can live 'off-grid' or in a rural location; or by those those who withdraw from society to live a more spiritual way of life; and in general by those who seek to live in a more harmonious way with Nature.

These ways of living are in direct contradistinction to what the bloatware of ONA 2.0, and its supporters and its propagandists, suggest or exhort.

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{1} *The Enigmatic Truth*, e-text, December 2011 CE. Its companion essay was *Lapis Philosophicus*, with both published in https://lapisphilosophicus.wordpress.com/wp-content/uploads/2012/11/esoterikos-the-enigmatic-truth.pdf

The phrase *in propria persona* has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone speaking 'in propria persona', as opposed (for example) to 'the passive voice'.

Thus, someone living 'in propria persona' would suggest something. The quotation, and the source, included in Anton Long's text are:

"He wolde be in his owne persone, the example of our hole iourney."

Chapter 6
Some Political Causal Abstractions

The post-2012 individualistic and rather other-wordly 'numinous way of pathei-mathos' advanced by Myatt {1} suggests that, in respect of human beings, denotata depend on the supposition that named opposites exist and that implicit in such a supposition is a dialectic; i.e. a real or assumed or a potential conflict. Such a conflict between assumed opposites inevitably leads to or perpetuates suffering among human beings because one denotatum is often assumed to be "good" or "true" or "necessary", with its named opposite assumed to be "bad", "an error", or "unnecessary" and "unwarranted". {2}

Two pertinent modern examples in respect of human beings living in the lands of the West are the denotata "nation" and "race" with the categories associated with each used (a) by others, by governments, by supra-personal organizations, by sundry agencies and so on, and (b) often by individuals themselves, as a means of classification and identity with a person often considered to be, or considering themselves as, British, American, French (and so on) and/or as 'White', 'Black', 'Asian' (and so on). In addition, the assigned category is often associated by others with some generalization or generalizations "good" or "true" or "bad" or stereotypical.

What is missing or unconsidered is thus individuality and the uniqueness of the person with the result a certain or a general dehumanization of the person. Thus, in respect of the denotata 'race' it has been used and is being used in two different political ways, (a) to, on the basis of their beliefs, classify a person or persons, a particular race, as 'inferior' or as 'superior', as occurred in National Socialist Germany and occurs in some contemporary political groups, and (b) as the genesis of political and social campaigns which use the recent denotatum "racist" to classify and often dehumanize those they regard as the enemies of their beliefs, and to insist that such "racists" be treated harshly and if deemed necessary by some supra-personal authority be punished by imprisonment for .

Both Myatt's philosophy and the Seven Fold Way of ONA 1.0, concerning themselves as they do with individuals, reject all such impersonal categorizations, {3} with Myatt suggesting that

> "We have continued to manufacture causal abstractions and continue to assign individuals to them, as in the abstraction denoted by the term nation-State and which abstraction, with its government, its supra-personal authority, its laws, its economy, its perceived or declared enemies often in the form of another nation-State, and its inclusion/exclusion (citizenship or lack of it) has come to dominate and influence the life of the majority of people in the West.
>
> In the real world, abstractions conceal our connexion to Being and to other living beings so that instead of using wordless empathy and pathei-mathos as a guide to Reality and to living we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions, all of which are defined and/or explained by denotata and thus open to interpretation, involve a dialectic of opposites and all of which lead to or will lead to over durations of causal time to ἔρις, to discord. According to the recounted tales of Greek mythology attributed to Aesop, ἔρις was caused by, or was a consequence of, the marriage between a personified πόλεμος (as the δαίμων of kindred strife) and a personified ὕβρις (as the δαίμων of arrogant pride) with Polemos following Hubris around rather than vice versa, with Eris thus considered the child of Polemos and Hubris." {4}

In this respect, Myatt was fond of quoting a fragment attributed to the ancient philosopher Heraclitus:

> τοῦ δὲ λόγου τοῦδ᾽ ἐόντος ἀεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ

> ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροισιν ἐοίκασι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῦμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὕδοντες ἐπιλανθάνονται
>
> "Although this naming and expression exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done." Fragment 1, translated by Myatt.

This unawareness of "what they have done", this "fumbling about with words and "deeds" because of such 'naming' - because of denotata, causal abstractions used to categorise human beings - is a symptom of our times while Myatt's philosophy and the Seven Fold Way of ONA 1.0, with their emphasis in their very different ways on pathei-mathos and on developing and using wordless empathy, were and are a move away from the dialectic of opposites which was such a feature of the ancient world and is such a feature of our modern world despite the widespread belief to the contrary.

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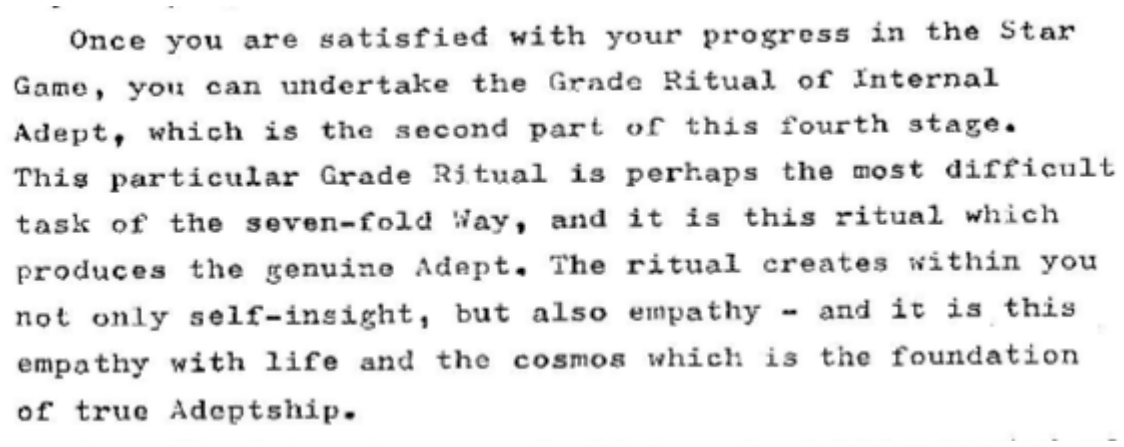
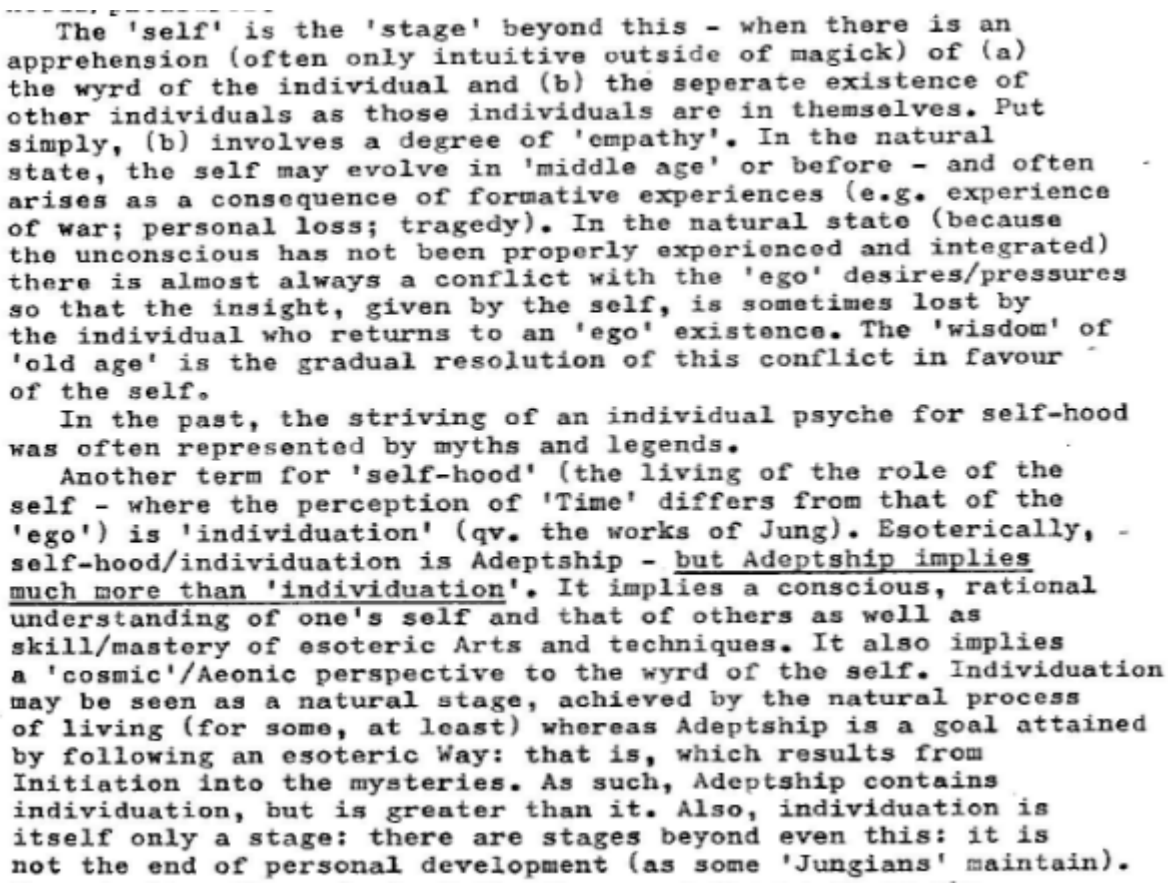
Screenshots from Naos



Once you are satisfied with your progress in the Star Game, you can undertake the Grade Ritual of Internal Adept, which is the second part of this fourth stage. This particular Grade Ritual is perhaps the most difficult task of the seven-fold Way, and it is this ritual which produces the genuine Adept. The ritual creates within you not only self-insight, but also empathy - and it is this empathy with life and the cosmos which is the foundation of true Adeptship.



The 'self' is the 'stage' beyond this - when there is an apprehension (often only intuitive outside of magick) of (a) the wyrd of the individual and (b) the seperate existence of other individuals as those individuals are in themselves. Put simply, (b) involves a degree of 'empathy'. In the natural state, the self may evolve in 'middle age' or before - and often arises as a consequence of formative experiences (e.g. experience of war; personal loss; tragedy). In the natural state (because the unconscious has not been properly experienced and integrated) there is almost always a conflict with the 'ego' desires/pressures so that the insight, given by the self, is sometimes lost by the individual who returns to an 'ego' existence. The 'wisdom' of 'old age' is the gradual resolution of this conflict in favour of the self.

In the past, the striving of an individual psyche for self-hood was often represented by myths and legends.

Another term for 'self-hood' (the living of the role of the self - where the perception of 'Time' differs from that of the 'ego') is 'individuation' (qv. the works of Jung). Esoterically, self-hood/individuation is Adeptship - but Adeptship implies much more than 'individuation'. It implies a conscious, rational understanding of one's self and that of others as well as skill/mastery of esoteric Arts and techniques. It also implies a 'cosmic'/Aeonic perspective to the wyrd of the self. Individuation may be seen as a natural stage, achieved by the natural process of living (for some, at least) whereas Adeptship is a goal attained by following an esoteric Way: that is, which results from Initiation into the mysteries. As such, Adeptship contains individuation, but is greater than it. Also, individuation is itself only a stage: there are stages beyond even this: it is not the end of personal development (as some 'Jungians' maintain).

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The Star Game

One feature of The Star Game (TSG) {5} that is often overlooked but which is its most important feature, is that it develops an 'acausal thinking' (and an awareness of the acausal) devoid of words (denotata/categories) and is a purely noetic {6} and esoteric representation

and experiencing of the Hebdomad and the hermetic quest, sans denotata and thus takes the individual beyond the need for both a dialectic of opposites and the exegesis of the written word.

It is thus used, as explained in Naos, to represent both an individual and an Aeon. For such 'acausal thinking' is empathy achieved by means of the alchemical symbolism of the pieces and how those pieces are changed/transformed when moved, and how the seven boards are a septenary system which is symbolic (a) of the individual and of their hermetic anodos that is the Seven Fold Way and (b) of the seven Aeons of our human history.

	Greek Archetype	Norse Archetype	Aeon	Associated Culture	Centre	Magickal Form	Symbol
	Individual $t_i u$			Aeonic $t_c u$			ϕ t
Moon/ Sirius	Hecate	Thor	Primal c. 7000- 5.000 BC		Urals/ Asia	Shamanism	
Mercury/ Arcturus	Hermes	Loki	Hyperborean c. 5000- 3.500 BC	Albion c. 4.000- c. 2.500 BC	Stonehenge	Henges/ Crystals	
Venus/ Antares	Aphrodite	Freyja	Sumerian c. 3.000- 1.500 BC	Sumerian c. 3.100- 1905 BC	Tigris	Trance/ Sacrifice	
Sun/ Mira	Apollo	Balder	Hellenic c. 1.000- 500 AD	Classical c. 900 BC- 378 AD	Greece (Delphi)	Oracle/ Dance	
Mars/ Rigel	Mars	Heimdall	Western c. 1.000- 2.500 AD	Western c. 1000- 2390 AD	Northern Europe	Ritual/ Word	
Jupiter/ Deneb	Hera	Frigg	Galactic 2.500-	Sol III/ IV & beyond		Star Game & beyond	
Saturn/ Naos	Kronos	Odin					

What is particularly interesting is that the next Aeon is associated with Sol III, that is with the extra-terrestrial, the physical, planet Mars and a new human culture, rather than with the mythological Mars of ancient times or with an alchemical or astrological Mars.

This implies the next Aeon involves, begins with, human settlements on Mars and which settlements develop their own culture two of which aspects might be (a) dispensing with dehumanizing human beings through assigning them to some manufactured wordful category, and/or (b) using wordless symbolism (such as the Star Game, and beyond) to communicate or to express what words cannot or fail to express.

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{1} *The Numinous Way Of Pathei-Mathos*. As of July 2025, this is available as a published paperback, a Kindle edition and a gratis pdf: (a) paperback, ISBN 978-1484096642 {b} Kindle, ASIN B0DWXTNNPY, (c) gratis pdf, https://davidmyatt.wordpress.com/wp-content/uploads /2022/10/numinous-way-pathei-mathos-v7.pdf

{2} Myatt, *Physis and Being*. 2019. https://davidmyatt.wordpress.com/2019/02/10/physis-and-being/

{3} Impersonal abstractions were a feature of (and in many ways defined) ONA 2.0 and its bloatware, with a failure to appreciate the difference between ONA 1.0 and ONA 2.0 one of the

foundations of the post-2018 negative narrative against a generalized ONA/O9A and which led to the hatred and prejudice against ONA 1.0 and its alleged founder by individuals and groups who accepted what those behind that campaign said or wrote.

{4} *Reflections On Conflict And Suffering*, 2024, included in https://davidmyatt.wordpress.com/wp-content/uploads/2025/03/rescriptions.pdf

{5} The Star Game is described in the *Alchemical Star Game Compendium*, https://archive.org/download/the-star-game-compendium/The_Star_Game_Compendium.pdf

{6} Noetic, from νόησις. The esoteric sense is of the term is: existing in consciousness; contemplative; symbolically representative; intuitive understanding.

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